DOCUMENT RESUME

ED 232 764 PS 013 703

AUTHOR Miller, Etta B.
TITLE Levels of Cultural Knowledge and Self-Esteem of Fourth, Fifth, and Sixth Grade Participants in a Philippine Ethnic Heritage Curriculum Conducted in Guam Catholic Schools.
PUB DATE Jan 82
NOTE 105p.; Ph.D. Dissertation, University of Southern California.
PUB TYPE Dissertations/Theses - Doctoral Dissertations (041) -- Reports - Research/Technical (143)

EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS Achievement Tests; *Cultural Awareness; *Curriculum Enrichment; Elementary Education; *Elementary School Students; Experimental Programs; Foreign Countries; *Immigrants; Intermediate Grades; *Minority Groups; *Self Esteem
IDENTIFIERS Chamorros; *Filipinos; Guam

ABSTRACT

A study was conducted to determine the effectiveness of a curriculum for increasing the cultural knowledge and self-esteem of minority group Filipino elementary school students residing on the island of Guam. The sample consisted of four fourth, fifth, and sixth grade classes attending four Catholic schools. The total number of students in each classroom ranged from 19 to 34, of which 14.6 percent were Filipino. Two classes at each grade level were assigned to experimental and control conditions. Over a period of 10 weeks, classes in the experimental condition received two units of instruction drawn from The Philippine Ethnic Heritage Curriculum, an experimental curriculum program. The content of the units focused on Filipino myths, legends, and stories, and the emigration, immigration, and assimilation of Filipinos to other societies and cultures. Classes assigned to the control condition studied a traditional social studies and language arts curriculum. Groups were assessed using the Coopersmith Self-Esteem Inventory and the Test of Cultural Knowledge, a measure developed for the experimental program. Students' performance on the two measures was compared in terms of treatment condition, sex, grade level, and ethnic background. Results indicate that, in general, experimental group members scored significantly higher on both instruments than did control group members. (The Test of Cultural Knowledge is appended.) (RH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
X This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

ED232764

LEVELS OF CULTURAL KNOWLEDGE AND SELF-ESTEEM OF FOURTH, FIFTH, AND SIXTH GRADE PARTICIPANTS IN A PHILIPPINE ETHNIC HERITAGE CURRICULUM CONDUCTED IN GUAM CATHOLIC SCHOOLS

by

Etta B. Miller

A Dissertation Presented to the
FACULTY OF THE SCHOOL OF EDUCATION
UNIVERSITY OF SOUTHERN CALIFORNIA
In Partial Fulfillment of the
Requirements for the Degree

DOCTOR OF EDUCATION

January 1982

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Etta B. Miller
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

PS013203

This dissertation, written by

Etta Miller

under the direction of the Chairman of the candidate's Guidance Committee and approved by all members of the Committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education.

Date .....May, 1982.....

.....John Orr by ARC.....
Dean

Guidance Committee

.....W. Maynard E. Smart.....
Chairman

.....Kathryn M. Lindskoog.....

.....Robert F. Ferris.....

Acknowledgments

I gratefully acknowledge the wonderful cooperation of Sister Evelyn Muna, superintendent of the Catholic Schools of the Mariana Islands, and the principals and teachers of the cooperating schools.

I also gratefully acknowledge the assistance of Dr. Michael Caldwell of the University of Guam and director of the Philippine Ethnic Heritage Curriculum Project for allowing me to use the materials of the curriculum for this study. Special thanks also goes to his secretary, Ms. Cheryl Neades, who was of tremendous help in typing and preparing materials for the classroom.

TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	ii
LIST OF TABLES	v
Chapter	
I. INTRODUCTION	1
Background of the Problem	
Problem	
Hypotheses	
Significance of the Study	
Assumptions	
Delimitations	
Limitations	
Definitions of Terms	
Organization of the Remainder of the Study	
II. REVIEW OF LITERATURE	14
Introduction	
Historical Development of Multiethnic Curriculum	
Current Concepts of Multiethnic Education	
Self-Esteem	
Ethnic Studies and the Development of Self-Esteem	
Self-Esteem of Chamorros and Pilipinos	
Studies of Overseas Pilipinos	
Age at Which Racial Awareness and Prejudice Are Acquired	
Summary of Chapter	
III. METHODOLOGY	45
Introduction	
Selection of the Sample	
Description of the Experimental Curriculum	
Method of Collecting and Recording Data	

Chapter — Page

Instruments Used for Testing
Research Design and Data Analysis Procedures

IV. RESULTS OF STATISTICAL ANALYSES AND DISCUSSION OF FINDINGS 54
Introduction
Results of Statistical Analyses
Discussion

V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS. . 76
Summary
Conclusions
Recommendations

REFERENCES 80

APPENDIXES 89

A. Philippine Ethnic Heritage Curriculum Rationale of Unit, Literature of the Philippines 90

B. Philippine Ethnic Heritage Curriculum Rational of Unit, Pilipinos Overseas 93

C. Test of Cultural Knowledge 96

LIST OF TABLES

Table		Page
1.	Number of Students Involved in the Study	48
2.	Comparison of Means Between Two Groups (E and C) Across Grade Levels on Post-tests of TCK	56
3.	Comparison of Means of E and C Groups across Grade Levels on the CSEI	56
4.	Comparison of Means Between E and C Groups of Boys Across Grades on TCK	57
5.	Comparisons of Means Between E and C Groups of Boys Across Grades on CSEI	58
6.	Comparison of Means Between E and C Groups of Girls Across Grades on TCK	59
7.	Comparison of Means Between E and C Groups of Girls Across Grades on CSEI	60
8.	Comparison of Means Between E and C Groups in Grade Four on TCK	61
9.	Comparison of Means Between E and C Groups in Grade Five on TCK	62
10.	Comparison of Means Between E and C Groups in Grade Six on TCK	62
11.	Comparison of Means Between E and C Groups in Grade Four on CSEI	63
12.	Comparison of Means Between E and C Groups in Grade Five on CSEI	64
13.	Comparison of Means Between E and C Groups in Grade Six on CSEI	65

Table | Page

14. Comparison of Means Between E and C Groups of Chamorros on TCK 66

15. Comparison of Means Between E and C Groups of Pilipinos on TCK 67

16. Comparison of Means Between E and C Groups of Others on the TCK 68

17. Comparison of Means Between E and C Groups of Chamorros on CSEI 69

18. Comparison of Means Between E and C Groups of Pilipinos on CSEI 70

19. Comparison of Means Between E and C Groups of Others on the CSEI 71

CHAPTER I

INTRODUCTION

The importance of this study is based on the assumption that it is crucial for the educational curriculum of schools to be responsive to the values and needs of the community. Hunter (1974) has stated that if education in the United States is to meet the needs of its people, it is apparent that it must "have a lifeblood of multicultural content in order to be sociologically relevant, philosophically germane, psychologically material, and pedagogically apropos" (p. 11). If this is true on the mainland of the United States, multicultural education is even more necessary on Guam.

The island of Guam with an area of approximately 590 square kilometers is the largest of the Mariana Islands in the Western Pacific Ocean. Its population of over 100,000 people has approximately 33,000 children attending public and non-public schools. Because of Guam's proximity to the Far East and its close political ties to the United States, it has developed a multilingual, multicultural society. Registered aliens are 66 times more concentrated on Guam than they are in the

rest of the United States (Caldwell, 1979). These aliens consist largely of Pilipinos (preferred spelling of Filipinos) with significant numbers of Chinese, Koreans, and Japanese as well as people from the other Micronesian Islands, Thailand, Vietnam, India, and other Asian countries.

The largest group in Guam's multicultural mix is the Chamorro, the name given to the original people of the Marianas. Pilipinos are a steadily growing minority, however. On Guam, Pilipinos constitute more than 70 percent of each of the following categories: temporary alien workers, permanent resident aliens, and new citizens naturalized each year. In the ten years preceding 1978, Pilipinos purchased 42 percent of the homes constructed and sold on Guam (Caldwell, 1979).

Background of the Problem

Both the student and teacher population on Guam are representative of the island's ethnic diversity which presents educators with unique curricular problems and opportunities. The curriculum used on the island is predominantly imported from the mainland United States. Stateside teachers have tried to "help" the islanders become Americanized. The education has gone through the "melting pot" and compensatory phases. Island children

were supposed to think, feel, and act in accordance with mainland United States culture so they could achieve higher scores on the Stanford Achievement Test, normalized in the United States. This concept is undergoing change now because, similarly to the states, the diverse groups desire to maintain their own identity through maternal language maintenance.

This is particularly true of the Chamorros who, as the majority group on Guam, are concerned with developing curriculum more in tune with their cultural heritage. Educational programs with this culture as the target group have been legislated and are being implemented on the island.

Unfortunately, the increasing Pilipino population has been in conflict with the Chamorro majority. Hostility, with occasional outbreaks of violence, is found among the teenagers and young adults. Attempts to deal with the racial problems are usually crisis-oriented and without lasting impact. In an effort to prevent the escalation of such problems, a new program, the Philippine Ethnic Heritage Curriculum, was prepared to provide the basis for establishing better inter-racial understanding and at the same time to reinforce the concept of individual worth and dignity. While plans for developing curriculum for other ethnic groups are in

process on Guam, this curriculum is the first step toward developing a more culturally democratic education.

A basis for re-thinking the curriculum was provided in the concept of "cultural democracy" which stresses the right of every child to remain identified with his own home and community socialization experiences (Castaneda, Herold, & Ramirez, 1979). This concept implies that the schools should actively contribute to the positive development and strengthening of these socialization experiences in their own right. A culturally democratic educational environment will give equal value and importance to the heritage of all children and can be used as a base for exploring the Anglo-American culture. Whether such a program increases students' cultural knowledge and self-esteem was a major focus of the study.

Problem

The major question to be answered in the study was, "Will the Philippine Ethnic Heritage Curriculum increase the level of cultural knowledge and the self-esteem of students in grades four through six of Guam's Catholic Schools?" Specifically, students in grades four through six, engaged in an experimental curriculum program, were compared with students of the same grade

levels who were engaged in the traditional social studies and language arts curriculum. The independent variables were:

1. Sex
2. Grade
3. Ethnic groups: Chamorro, Pilipino, and other

For each variable the groups were compared using a Test of Cultural Knowledge (TCK) developed for the experimental program and the Coopersmith Self-Esteem Inventory (CSEI).

Hypotheses

To test for statistically significant differences between the groups, the following null hypotheses were generated:

Hypotheses 1. There will be no significant difference between fourth through sixth grade students who participate in the Philippine Ethnic Heritage Curriculum (E) and students who do not participate (C) as measured by:

a. TCK
b. CSEI

Hypothesis 2. There will be no significant difference between fourth through sixth grade boys who participate in the Philippine Ethnic Heritage Curriculum and boys who do not participate as measured by:

a. TCK

b. CSEI

Hypothesis 3. There will be no significant difference between fourth through sixth grade girls who participate in the Philippine Ethnic Heritage Curriculum and girls who do not participate as measured by:

a. TCK

b. CSEI

Hypothesis 4. On a cultural knowledge measure (TCK) there will be no significant difference between mean scores of experimental (E) and control (C) groups in each of the following grades:

a. fourth

b. fifth

c. sixth

Hypothesis 5. On the CSEI measure there will be no significant difference between the mean scores of experimental (E) and control (C) groups in each of the following grades:

a. fourth

b. fifth

c. sixth

Hypothesis 6. On a cultural knowledge measure (TCK) there will be no significant difference between the mean scores of fourth through sixth grade experimental (E) and control (C) groups belonging to each of the following ethnic groups:

a. Chamorro
b. Pilipino
c. Other

Hypothesis 7. On the CSEI measure there will be no significant difference between the mean scores of fourth through sixth grade experimental (E) and control (C) groups belonging to each of the following ethnic groups:

a. Chamorro
b. Pilipino
c. Other

Significance of the Study

The study should make several contributions to the literature related to ethnic studies. Not only is the development of a cultural curriculum program important due to the paucity of material on the Pilipinos, but the research on the development of self-esteem as a variable of ethnic studies is very limited. After an exhaustive library search, one study (Melancon, 1976) was located

but it focused on Blacks and Anglos. The purpose of that study was to determine whether ethnic educational materials would help students feel good about themselves and if the materials would facilitate intergroup communication. No changes were found in students' self-esteem, although personal interaction processes did increase.

No study was found involving Asian-Americans or the curriculum of ethnic heritage programs developed since the inception of such curricula in 1974. The increasing numbers of recent immigrants from the Republic of the Philippines to the United States merits the attention of educators who may need to incorporate such curricular materials in their schools. The present study provides an additional resource.

Assumptions

The following assumptions were made for the purpose of this study:

1. Trust, love, and acceptance of self and others are teachable concepts.
2. Teacher attitude toward curriculum will not affect the results as teachers and their classes were randomly assigned to control and experimental groups.
3. Students in the 12 classrooms (six in each group)

are representative of appropriate ages for grades four, five, and six and contain students of approximately equal scholastic ability, ethnic mix, and sex groupings because classrooms are heterogeneously grouped.

4. There was no contamination from previous exposure to the experimental curriculum as the school in which the pilot testing was done was not included in this study.
5. The teachers involved in the experimental group did in fact use the curriculum as intended.
6. The cultural knowledge test does measure the content of the curriculum.
7. The Coopersmith Self-Esteem Inventory (CSEI) is capable of measuring the self-esteem of students in grades four through six in classrooms of Catholic schools on Guam.
8. All students in the experimental classrooms were exposed at some time to the curriculum when offered.

Delimitations

The following delimitations were made:

1. Sample attrition occurred due to student absences during the period of the experimental program;

therefore children who were not exposed to the entire curriculum were excluded from the post-tests.

2. Sample was delimited to students in grades 4-6 in four Catholic elementary schools of Guam.
3. The curriculum was limited to two units of the Philippine Ethnic Heritage Curriculum because:
   a. These two units were pilot tested in May 1980.
   b. Both units were designed for grades 4-6.
   c. The two units represent an interdisciplinary approach recommended for an effective multicultural program (Banks, 1979c).

Limitations

Limitations which could affect the generalizability of the results of this study include:

1. The unique ethnic populations and their stages of socialization on Guam limit the generalizations which can be made beyond the island.
2. The ethnic groups used for analysis of data were identified as Chamorro (N=141), Pilipino (N=43), and other (N=110). Generalizability may be limited because a significant number of students

belonged to groups too small to treat statistically.

3. There were more sixth graders from three of the schools in the study because the fourth school was K-5.
4. Generalizability is limited because of sample attrition due to student absences during the experimental period.
5. The location of the schools in the central and southern part of Guam where the population is primarily Chamorro gave a larger percentage of Chamorro students than is truly representative of Guam.

Definitions of Terms

The following terms are defined as they were used in this study.

Culture. Banks' (1979b) definition of culture was used: "The behavior patterns, symbols, institutions, values, and other human-made components of society. It is the unique achievement of a human group which distinguishes it from all other groups" (p. 238).

Ethnic group. Isajiw (1974) defined an ethnic group as a group of people who share the same culture or are descendants of such a group. This definition was used

in conjunction with one developed by the National Study of School Evaluation (1973) which identified an ethnic group as people who undertake group action on the basis of their ethnicity.

Multiethnic education. An education that strives to improve each individual's sense of being and to develop a person who is socially and psychologically a product of the interweaving of cultures is the definition used in the study. Jeffcoate (1976) stated that multiethnic education should produce an individual who is "not only able to look at his own culture, but can serve as a facilitator and catalyst of contacts between cultures" (p. 201).

Pilipinos will have the former spelling. Filipinos, when used in titles and quotes.

Organization of the Remainder of the Study

Chapter II is a review of the literature pertinent to the study.

Chapter III outlines the methodology used including the selection of the sample, method of collecting and recording data, testing instruments used, description of the experimental curriculum, the research design, and data analysis used.

Chapter IV presents the findings of the research and discusses the results.

Chapter V summarizes the study and presents the conclusions and recommendations.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Chapter II reviews literature relevant to variables addressed in this study. Topics discussed are: (1) historical development of multiethnic curriculum; (2) current concepts of multiethnic education; (3) self-esteem; (4) ethnic studies and the development of self-esteem; (5) self-esteem of the Chamorros and Pilipinos; (6) studies of overseas Pilipinos; and (7) age at which racial awareness and prejudices are acquired.

Historical Development of Multiethnic Curriculum

Since its colonization, the North American continent has been inhabited by a diversity of people. Not only did the Native Americans represent different nations with vast cultural differences but the tides of humanity from other continents that washed ashore due to oppression in their homeland or the adventure of seeking wealth brought multitudinous diversity in culture. However, the educational system originated from the Anglo-Protestant

concept that everyone should be literate and personally able to read the Bible. Whether this system of education was forced on others or whether others desired the benefits of education without accepting the original purpose will be left to the sociologists to decide. With the advent of mandatory school attendance laws, students were left little choice and many sociologists describe American education basically as Anglo-Conformity (Havighurst & Levine, 1979).

An example of this Anglo-Conformity was given by Herman (1974). She stated that a major task of education in American cities around the turn of the twentieth century was to break up immigrant groups and settlements, to assimilate and amalgamate newcomers as part of the American race, and to implant in their children as far as possible the Anglo-Saxon conception of righteousness, law and order, and popular government.

Even today in the American educational system, long dominated by Anglo-Conformity, students from the majority culture are being enculturated (learning their own culture) while minority students are expected to become acculturated (learn a new culture). Usually adopting the host culture means rejecting some aspects of the culture of origin. Frequently among teenage immigrants, particularly, there is a tendency to

over-acculturate. This causes tension in the home and these conflicts can become generalized to rebellion against all authority figures. On the other hand, under-acculturated students become withdrawn, isolated, and even suicidal. Many studies document the high rate of behavioral disorders among immigrants experiencing pressure to acculturate unidimensionally (Szapocznik, Kurtines, & Fernandez, 1980).

America's untapped human resources, particularly among minority groups, would cause the United States to be classified as an underdeveloped nation if the criterion of how well a nation effectively utilizes available human and natural resources were used (Brembeck & Hill, 1973).

Early 1900s

During the first part of the twentieth century there was considerable interest in ethnic groups because of the thousands of immigrants being absorbed in America. Hull House of Chicago and similar institutions were formed to help these ethnic groups make the transition to becoming American (Itzkoff, 1976).

In 1908 Israel Zangwill produced the drama, The Melting Pot, with the theme that European immigrants other than the English would make good Americans. There seemed to be no awareness of Blacks, who because of color would

not fit the picture. Rivilin (1975) said, "The melting pot presumed that national and religious differences could be absorbed and ignored color differences, even though color has been the most persistent exclusively labeling device in this country" (p. 121).

Although the "melting pot" concept seemed ideal to many, some parts of society soon were calling for a different focus because the idea conjured up visions of witches' brew and other unpleasantness. These pictures supplied a rich background for the journalists of the era.

As early as 1916 John Dewey used the term "cultural pluralism" in a speech before a meeting of the National Education Association (Krug, 1976). Horace Kallen is usually credited, however, with the development of the concept in the 1920s. Kallen maintained that the dominant culture would benefit from coexistence and constant interaction with the cultures of other ethnic groups. He frequently used the term "unity with diversity" (Cordasco, 1976). Dewey and Kallen both saw the idea of cultural pluralism as groups coming together to share values--a pluralism of communities (Itzkoff, 1976). Although these concepts were sounded, the predominant voice was the concept of the melting pot. Banks (1976a) reported that cultural pluralism as visioned by Kallen

and Drachsler in the 1920s failed when government, schools, and press squelched non-English cultures.

1945-1965

Then came World War II. Intergroup and interracial education became very popular. From 1945 to 1965 there were numerous books and articles on Intergroup Education published by the American Council on Education led by Hilda Taba with grants from the Education Commission of the National Conference of Christian and Jews. The teacher education component was the College Study Program at Wayne State University directed by Lloyd Cook. Their goals were to reduce racial and ethnic prejudice and misunderstanding proceeding on the assumption that factual knowledge would develop respect and acceptance. The emphasis was to teach tolerance, but there is little evidence of efforts to preserve ethnic cultures. Educational activities included instructional units on various minority groups, cultural get-togethers, dissemination of information on racial, ethnic, and religious backgrounds. Books were banned which stereotyped or were considered demeaning to minority groups (Allport, 1952; Taba, Robinson, Brady, and Vickerey, 1951). However, the publications made a strong impact on university faculties and teachers involved so its influence

continued to be felt in diverse circles (Banks, 1976a; Cook, 1951; Gollnick & Chinn, 1980; Stent, Hazard, & Rivilin, 1973). All this was in the days before the federal government became so heavily involved in education; consequently, intergroup studies were discontinued in 1956 due to lack of funds.

In 1963 Glazer and Moynihan published their first edition of Beyond the Melting Pot, a study of ethnic groups in New York City, and a new era in this area of concern was conceived.

1965 to present

Current writers frequently begin by calling attention to the demise of the "melting pot" theory. Many feel it was only a myth at best. Others welcome the passing of the melting pot, feeling as did Smith (1972) that it spoke of old beer cans being recycled and coming out labeled, "made in U.S.A." Greenbaum (1974) in a more sociological approach saw the failure of the melting pot concept as the result of:

1. materialism
2. failure to resolve valued contradictions
3. over-reliance on science and technology by the Anglo-Saxon Protestant majority. (p. 411)

Many writers simply have stated that the melting pot ideology failed and American society was splintered at a time when youth were desperately seeking their own

identity (Novak, 1972). Everywhere ethnicity became an important issue. Glazer and Moynihan (1975) warned that the failure to recognize the significance of the new importance of ethnicity could cause dire problems. They felt the welfare state and socialist state appeared to be especially responsive to ethnic claims. They pointed to

> numerous studies of modernization around the world have demonstrated the political importance of traditionalism in periods of rapid social change . . . modern man is particularly vulnerable in matters of identity, and periods of rapid change intensify the problem. (p. 261)

Sizer (1976) went one step further in saying that, relative to national security, group identities were more important now than ever before.

At about the same time that sociologists and educators were recognizing that a changing concept of ethnicity was on the upswing in the United States, psychologists were engaged in cross-cultural investigations of previously accepted universal ideologies. Previously many tests, inventories, and procedures developed in Euro-American context were translated for use in other parts of the globe with little concern for appropriateness to other cultures. The first half of the twentieth century stressed behavioristic concepts, and culture was conceived of as a particular schedule of reinforcements. The same laws applied in all environments and emphasis was on universals in behavior

(Triandis, 1980).

Recently studies have been conducted emphasizing both biological and cultural factors in an effort to determine the relationship between the two. Dasen's (1977) studies of Piagetian tasks is part of this trend toward testing Western theoretical statements in other cultures and exploration of the culture/person interaction. Of particular interest is the work of Cole, Gay, Glick, and Sharp (1971). They reported that when several psychological tests were administered in anthropological settings many skills of the Kpelle people were not equivalent to schooled western counterparts, but that their skills were an outcome of cultural and environmental influences. Triandis (1980), another researcher in the same vein, has concluded:

> In each case we seem to discover both universal relationships--such as the invariance of the sequence of Piagetian Stages--and culture-specific relationships--such as dependence on the emergence of formal operations on specific features of western schooling.(p. 38)

Other interesting studies affecting the education of ethnic groups involve brain research. Saks (1979), for one, believed that environment profoundly affected the brain's growth processes. She proposed that stimulation at critical periods of growth was necessary or some feelings might never be well developed.

With the study of hemisphere specialization, new understandings of field dependence/independence, even cognition, are developing. Benderly and Benderly (1981) stated that certain languages are learned in the right hemisphere of the brain. Even the method of learning and the age at which a language is learned appear to determine the area of the brain in which its memory bank is stored. Japanese "Kanji," for instance, is learned in the right hemisphere. Holistic languages, which unite the individual and his surroundings, also appear to be learned in the right hemisphere. On the other hand, language that isolates the individual and the environment, such as English, appears to be learned in the left hemisphere. These findings open to question the universal applicability of generalizations made from research with the traditional, right-handed, monolingual, English-speaking male.

The magnitude of the challenge to the American schools caused by ethnic diversity and cultural-specific learning styles can be partially seen by studying the number of immigrants who have come into the country. Since records of immigrants' entrance began in 1819, more than 43 million immigrants have entered the United States (Cordasco, 1976). Since World War II more than seven million people have immigrated to the United States.

With the elimination of the national origin quota system in 1965, immigrants from formerly excluded areas have increased. Asian immigration has shown the greatest change with an increase of over 500 percent. These figures do not include Vietnamese refugees nor illegal aliens (Codianni & Tipple, 1980). Pilipinos are now the largest Asian group immigrating to the United States (Pilipino Development Association, Inc., 1977).

How can the society of the United States utilize this potential human resource and yet maintain cohesion as a nation? Banks (1972) suggested, "The school <u>does</u> have the potential to promote and lead constructive social change. In fact, it may be the only institution within our society which can spearhead the change necessary" (p. 267).

Tyson's (1973) words were more of a directive:

> The educational process must develop and maintain the environment for responding to what is occurring in a society that is becoming increasingly more complex and in which many more occasions for interdependency are coming to the fore. (p. 59)

Societal needs have dictated multicultural education and ethnic studies which are an attempt to provide each student with the tools to identify who he is and to feel good about himself as well as enabling students of other cultures to relate meaningfully to ethnic groups different from themselves.

In 1970 the American Association of Colleges for Teacher Education demonstrated its commitment to ethnic studies by establishing a Commission on Multicultural Education. Its now famous statement, No One Model American, says in part:

> Multicultural education recognizes cultural diversity as a fact of life in American Society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism. . . .
>
> The goal of cultural pluralism can be achieved only if there is full recognition of cultural differences and an effective educational program that makes equality real and meaningful. The attainment of this goal will bring a richness and quality of life that would be a long step toward realizing the democratic ideals so long proclaimed by the founding fathers of this nation. (National Education Association Preface, 1977)

The Ethnic Heritage Studies Program began in 1974 with the awarding of 42 nationally funded grants based on the premise that America's society is a multiethnic society and that all groups should have the right of access to materials that express society's rich multicultural nature.

Current Concepts of Multiethnic Education

Nearly every person has a slightly different idea of the meaning of multiethnic education. Due to this lack of common understanding, some concepts are clarified in the following paragraphs.

One misunderstanding of multiethnic education is that ethnic studies are the same as international education. This marks a distinction between what is envisioned now and what the Intergroup Education of the 1940s and 1950s conceived. Until recently American education could be considered intra-cultural and not inter-cultural (Walsh, 1979). Baker (1979) has commented that international education does not become inter-cultural education until some aspect of what is being taught about a country can be linked to the behavior and life styles of ethnic groups who live in the United States.

Tolerance was a key word of Intergroup Education and International Education. Stent, Hazard, and Rivilin (1973) proposed an interesting view, "Tolerance of another person diminishes that individual while mutual support enhances all who participate in the common effort" (p. 15).

Reports of what various states and school districts are doing to comply with state and federal requirements for multiethnic education often read like

warmed-over courses of how children live in various foreign countries (Washburn, 1974). This type of curriculum does very little to recognize that minorities in the United States possess a culture which is an amalgamation of both their root culture and their experiences in the new country. There is a dramatic difference in the two experiences (Banks 1976b). Herman (1974) noted, "Studies of life in other lands are not ethnic studies. They are 'world cultures' or 'international studies'" (p. 32).

Secondly, multiethnic education is not just specific ethnic curriculum for specific ethnic groups. In the Evaluation Guidelines for Multicultural/Multiracial Education (1973) one tenet is: "The schools should provide a program in which all students learn about and come to appreciate cultural and racial differences" (p. 8).

Schools with a multiethnic student body have an opportunity to utilize the rich backgrounds of their students and community as well as an obligation to do so. More homogeneously-grouped schools also have a responsibility, since their children will be maturing into a society that is constantly growing more diverse. Majority group children are being cheated in our schools when they learn only one culture. Members of the ethnic group

whom society identifies as first-rate and superior are limited in their ability to deal realistically with the spectrum of societal problems. They need to participate in experiences which correct misconceptions and biases (Faubion, 1970; Forbes, 1969; Gleason, 1979; Rivilin, 1975).

Thirdly, multicultural education and ethnic studies should not be confused with some versions of cultural pluralism where group identity is stressed just to receive more political power. Multiethnic education teaches respect for ethnic differences and promotes rather than destroys societal cohesion. Gallop opinion polls in 1974 showed that most members of ethnic groups did not desire separatism (Curriculum Guidelines for Multicultural Education, 1976). The two concepts that must go side by side are cultural diversity and universality of mankind.

For purposes of this study, multiethnic education is viewed as the approach to curriculum which seeks to develop within both students and teachers those attitudes, skills, and abilities needed to function effectively in a variety of cultural environments. It therefore provides knowledge about a range of cultural responses to issues affecting human society. Banks (1979c) recommended:

> Ethnic studies instruction should help students develop the ability to make reflective decisions on issues related to ethnicity and to take personal and public action to help solve the racial and ethnic problems in society. (p. 20)

The purpose of multiethnic education is not to see ethnic groups as a problem but to appreciate the contributions their members can make to the education of all.

Teaching methodologies should place high priority upon building a sense of personal worth in each student as an individual and as a member of a distinct cultural or racial group. Teachers should be trained to take advantage of those "teachable moments" in teaching as well as creating their own teachable moments (Grambs, 1968). Teachers of ethnic studies should integrate the basic skills of reading, writing, and critical thinking, but always remember that the right to be is as important as the right to read (Schwartz, 1979, Smith, D., 1972). When teachers learn to identify cultural characteristics and differences, not only can they respect them, but they can learn to use them constructively in educational planning and school learning.

Self-Esteem

Although the causal relationships between self-esteem and academic achievement are not clearly defined, many current philosophies would argue that self-esteem

is as important to life, success, and happiness as reading ability, regardless of its relationship to academic success. Therefore, development of self-esteem becomes an integral part of educational planning and school learning.

With the ever-increasing pattern of alienation in society, there is a renewed emphasis on affective objectives in curriculum planning. One of the affective objectives that has been receiving much attention is the development of positive self-esteem (Hartz, 1979; Jones & Dean, 1970). Part of the recent interest in self-esteem and its relationship to school achievement stems from fluctuations (.05) of correlation coefficients between indicators of aptitude, such as scholastic ability and intelligence test scores, and academic achievement. This leaves unexplained a significant part of the variance in scholastic performance. Some psychologists suggest that self-esteem may account for some of the variance (Youngblood, 1976). Dembo (1977) has stated that of a number of factors that mold the development of a child's self-esteem, three stand out: (1) physical growth and development, (2) child rearing practices, and (3) school experiences. He also reported on a study of second grade children's reading ability that a self-esteem test administered two and a half years

earlier was a better indicator of reading success than an intelligence test administered at the same time. The question remains to be fully answered as to whether self-esteem might be one of the missing links in the chain of components leading to success in today's society.

Part of the difficulty in answering the above question lies in the difficulty of defining self-esteem. Schrier and Kraut (1979) said, "The proposition that a person's self-concept influences his behavior has long been part of American individualistic social philosophy" (p. 131). While many studies reviewed in Purkey (1970) did not provide evidence that self-esteem influences academic achievement, they did suggest a high correlation between self-esteem and academic performance. The relationship of self-esteem to academic progress is dependent on the theoretical model adopted. Behaviorists believe that learning results from the identification of skills, structured teaching of specific skills, and reinforcement to strengthen responses. Therefore, if self-esteem changes, it is the result of success rather than an intervening variable.

Proponents of open education have stressed that positive self-esteem is necessary for learning to take place. However, a massive research study combining data from numerous sites across the nation did not support

the assumption that the child's internal development needs, including positive self-esteem, must be the basis for educational progress (Schrier & Kraut, 1979).

Educational programs with the sole purpose of building self-esteem show inconsistent, but mostly negative, results. Schrier and Kraut (1979) stated this may be caused by "treating the target child's self-esteem in isolation from his social networks of interaction in his every day life" (p. 142).

The lack of a clear definition of self-esteem creates a problem for attempts to measure self-esteem. Bagley and Verma (1978); Schrier and Kraut (1979); Shavelson, Hubner, and Stanton (1976) all reported problems regarding the theoretical base for measuring self-esteem. The two most obvious problems are that self-esteem is many faceted and that these facets may be hierarchical. For instance if a child does well on a spelling test, he may have a slight increase in his academic self-esteem but not the self-esteem in his physical prowess.

The position of a student in the hierarchy of self-esteem may determine to a large degree the stability of his self-esteem. Someone with high self-esteem can encounter a personal failure without affecting his overall self-esteem. The lower a student is in self-esteem,

the more likely it is that specific situations will modify the self-esteem. However, to change general self-esteem, many situation-specific instances, inconsistent with general self-esteem are required (Shavelson, Hubner, & Stanton, 1976).

Three principles for developing positive self-esteem that teachers can follow were given by Jones and Dean (1970).

> (1) Help each student develop a positive image of himself.
> (2) Help students identify positively with family, neighborhood, school, town, state, and nation.
> (3) Help students encounter believable knowledge about the rest of the world. (p. 9)

Ethnic Studies and the Development of Self-Esteem

Ethnic studies may be a tool in accomplishing each of the Jones and Dean's principles, but specific curriculum is important. In fact, research indicates that mere exposure to other cultures may cause animosity rather than acceptance (Hansen & Lindsay, 1974; Verma & Bagley, 1973). This is understandable when it is realized that the concept of self determines a person's acceptance of others. A child living in an environment of another culture may see himself as different and rejected while not understanding the reason. It is

probable that Rosenthal and Jacobson's (1968) concept of "self-fulfilling prophecy" begins to interact between the child's behavior and his development of self-esteem.

Teachers can be agents for building self-esteem and therefore acceptance of others, or they can decrease it through stereotyped thinking and biases. Preparing teachers to teach multicultural education is vital. Training in and teaching of multicultural curriculum can help teachers become more aware of their own ethnic identity and possible influences which their attitudes have on students (Gay, 1979; Jones & Dean, 1970).

Race and ethnicity play an early and important part in developing self-esteem as Brembeck and Hill (1973) stated:

> The frustration of not understanding, of not succeeding, or not being stimulated seems to become the seed bed for self devaluation that subtly undermines a child's confidence to handle competently the challenges and the competition with others. (p. 53)

On the other side of the coin, different researchers have mentioned a correlation between low self-esteem and prejudice. Rowe (1976), who did his study with United States military personnel in Europe, found a correlation between low self-esteem and prejudice as measured by the Harding and Schuman's Social Problems Questionnaire.

Hartz (1979) reported an improved self-esteem and acceptance of others after an experiment in a multicultural living experience although the significance was not at the .05 level. Lessing and Clark (1976) showed that the level of ethnic prejudice and degree of prejudice reduction after intervention was negatively correlated with measure of self-esteem. Their research was conducted in an area of Chicago to which a large number of low socioeconomic Blacks had recently moved. Bagley and Verma (1978) also reported that prejudiced people have poor self-esteem and a rather depressed, alienated view of life.

Due to the variation in the research on self-esteem, ethnic studies may not be a cure-all but they may be one of many means to an end. Apparently creating respect for others only becomes realistic after creating respect for self.

Self-Esteem of Chamorros and Pilipinos

There are no available studies of the self-esteem of students in Guam's classrooms which enhances the importance of this study. While Chamorros are the majority race, they have been subjected to an imported American system of education: stateside textbooks, expatriate teachers, and instruction conducted in the

English language. In many ways, while a numerical majority, they have been treated as a minority and might be expected to manifest minority traits (Beaty, 1968).

Pilipino students are not easily distinguishable as a minority on Guam. Based on certain similarities of language and the cultivation of rice, it is usually assumed that Chamorro and Pilipino people are both probable descendants of a migration from Malaya (Abella, 1980). In addition, both Guam and the Republic of the Philippines were dominated by the Spanish from the mid-sixteenth century until 1900 and became predominantly Roman Catholic. Nearly all the Chamorro men were killed during the Spanish conquest in the 1600s and Pilipino and Mexican males were brought to Guam as laborers. Ancestors of today's Chamorro people include these early settlers, although a uniquely distinctive Chamorro culture was maintained.

The recent immigration of Pilipinos (post World War II) started with contract carpenters and skilled workmen brought in by the United States government to help rebuild Guam after the war. Many of these men later stayed on Guam and brought families. More recently, there have been teachers, nurses, doctors, and other professionals as immigrants.

Even before the Spanish conquerors introduced

Roman Catholism with its emphasis on submission to God, Pilipino culture stressed group ego rather than self-ego. Obedience and respect for elders was and is inculcated early. The family, usually composed of three or more generations, was and is the fundamental social unit. Therefore, a Pilipino does not learn to become an individual who thinks and decides for himself, he must become a "group person" (Mariano, 1972; Quijano, 1972; Rockman, 1979; Santos, 1962).

Bulatao's (1976) research has suggested the existence of two different levels in Pilipino thinking. One level of thought is made up of words and concepts borrowed from the West (perhaps having the same or slightly altered meaning). The other level is composed of the native society's mores and beliefs unaffected by western veneer. As one college student reported, "It is true that one should not cheat in class, but it is REALLY TRUE that out of a sense of obligation one must help a companion" (p. 299).

The "really true" level is learned very early and through familial experiences. Examples of such ideas are: no one but family can be trusted; reasoning doesn't work while emotional ties do; and friendly relations to those in power are most important and "really true."

The other level of thought is learned externally through words by rote and not assimilated at an early age from direct social experiences. In schools, many of the trappings of western ideas and democracy remain just at the verbal level. Communication is all too often one way, from the teacher to the students, and frequently conducted in the student's second language; therefore problems arise which cannot help but lead to misunderstanding. Often the Pilipino does not integrate these two levels because he has been taught to learn by memorization and not by problem solving. An example of the problem is cited by Pascual (1977) who wrote that medical schools in the United States found Pilipinos were excellent students while memorizing names of bones and body parts but had difficulty diagnosing specific illnesses.

The incompability of these two levels seems to be considered a natural phenomenon in the Republic of the Philippines and is accepted with little awareness. Bulatao (1976) felt that the split-level personality allows for this accommodation so the person can go on living with himself. However, it could lead a person who is aware of this dichotomy to have a low opinion of himself as measured by instruments based on stateside values.

Youngblood (1976) found significant relationships

between firm family involvement, self-esteem, and academic achievement in a study done with Pilipino students in Manila. However, Pilipino immigrants to Guam might not have such a strong family involvement although many of them are active in clubs and associations which may take the place of family. These associations have been found to help the overseas Pilipinos compensate for the absence of their extended family (Munoz, 1971).

Studies of Overseas Pilipinos

Due to the great influx of Pilipino immigrants on the West coast, several school districts have written Pilipino ethnic curricula but there are no recent published studies about Pilipino-American students or evaluations of these curricula. Many of the articles about the Pilipino people in the United States are republished from articles of the 1920s and 1930s when Professor Bogardus of the University of Southern California led movements to aid the Pilipino immigrants who were being requested to return to the Philippines (Rockman, 1976).

The one exception was a longitudinal study done in Kawai, Hawaii (Werner, Bierman, & French, 1971) of children and parents of Anglo-Saxon, Hawaiian, Japanese, Pilipino, and Portuguese heritage. Data for each child

were collected beginning with the mother's first awareness of pregnancy and continuing from birth through age 10. Correlations between difficulties in pregnancy and later physical, emotional and educational handicaps were studied at age two, six, and ten. Parents also were interviewed at the same periods. At the end of the study the findings showed there were ethnic differences in school achievements and primary mental abilities that were independent of socioeconomic status. Ethnic differences were apparent before the children were two years old. Pilipino children ranked with Anglo-Caucasians in mental ability at age two but Anglo-Caucasians and Japanese received the highest percentages of good grades in school subjects by age ten while Pilipino students received the largest percentage of poor grades. Variables other than social class affected differences in groups because the authors stated, "It seems quite apparent from our study that socioeconomic class differences alone do not explain the differences in measured capacity and achievement among children from different subcultures" (p. 122). No suggestions were given as to the cause of ethnic differences except to suggest that the Japanese-Tokugawa work ethic, which is similar to the Anglo-Caucasian work ethnic, may have accounted for the higher scholastic ability manifested by the Japanese,

and the use of "pidgin" English in Hawaiian, Pilipino, and Portuguese homes may have hindered the development of English as used in the classrooms. The most significant finding of their study was that emotional support received by children had the highest correlation with school achievement.

Age at Which Racial Awareness and Prejudice Are Acquired

Most of the ethnic study programs used to date in schools are additions to the secondary curriculum (Rosenberg, 1979). However, the impressions that children form during their first few years of formal education can have lasting effect on their social perspectives and their interpersonal capabilities. Gay (1979) wrote that schools have an ethical responsibility "to include ethnic diversity and cultural pluralism among their primary curricular offerings. . . . This mandate is crucial to elementary education" (p. 235).

Minority children begin at a very early age to see themselves as different and therefore not as good as other persons. Singh and Yancey (1974) performed a study at Pennsylvania State College of children 71 to 88 months. They found that low SES children were more apt to perceive color in affective terms than high SES children,

but minority students had lower self-esteem than majority children. Another study reported by Goodman (1970) of preschool children not yet four years old concluded that these subjects were aware and sensitive to matters of race.

Jelinek's (1977) research in England with 3,551 pupils in primary and secondary school found that older children had significantly higher negative feelings toward people of other cultures. In an earlier study (Jelinek & Brittan, 1975) of 1,288 students in second and fourth grade primary school and 3,012 students in second and fourth grade secondary school it was found that the students' own group preference increased with age. The males manifested stronger own group preference than girls. In neither of these studies was any mention made of specific curriculum, however. The different races were comingled in the same schools.

Schwartz (1979) reported that in studies of 6, 10, and 14 year olds, the 10-year-olds were the most friendly toward foreign peoples. She said, "We cannot wait to teach ethnic studies in secondary school"(p. 8).

Gay (1979) believed that elementary children were still formulating attitudes, values, and impressions. She wrote, "The impressions and orientations about ethnic diversity and cultural differences they

form during the first few years of their formal education can have lasting effects upon their social perspectives and interpersonal capabilities (p. 324).

The evidence points to school intervention at earlier ages. Smith (1979), for one, studied materials designed for junior high level and developed by the Social Studies Development Center at Indiana University. Fifteen junior high schools in six states participated in the study to determine if students using experimental materials would show a change in international attitudes. Since the experimental group did not show a change of attitude, Smith concluded that international studies should be incorporated at earlier grades.

A similar study was done by Melancon (1976) in middle schools of Illinois during the school year 1970-1971. His study was to determine whether widely used amounts of ethnic education materials helped students to feel good about themselves. The population was approximately 30 percent Black and 70 percent White. He concluded that it was quite difficult to affect self-concept change in a middle school age group.

Three stages in the socialization of children into the political system of their country have been documented (Hansen & Lindsay, 1974). In the first stage (about second grade) children focus on tangible objects

of their own nation such as the flag. At approximately grade five, children enter the second stage of developing abstract qualities in attitudes. The third stage manifests itself about grade eight as the student develops a feeling of relationship between his own and other nations.

Although very limited, research seems to point to the wisdom of stressing ethnic studies during the intermediate school years incorporated with appropriate experiences in the primary grades as well (Balch & Paulsen 1979).

Summary of Chapter

The evolution of multiethnic studies as conceived in this paper has passed through two phases since the melting pot concept of the early 1900s. In the 1950s the emphasis was placed on accepting other cultures without prejudice. The present phase emphasizes incorporating ethnic differences into society for the support and enhancement of the individuals and groups involved.

The relationship of ethnic awareness and self-esteem is still ambiguous as is the relationship of academic achievement and self-esteem. Questions have been raised concerning the validity of self-esteem measurements when there is no clear definition of the components of self-esteem. In the Pilipino culture

self-esteem appears to be correlated with the individual's relationship to his family.

Research with junior and senior high students shows attitudes toward other cultures to be difficult to change. Children by the age of four have racial awareness and by the teen years definite racial preferences are manifested. Children appear to be most open to others unlike themselves at about ten years of age. An optimum time for including multiethnic studies in the curriculum may be during the intermediate grades.

CHAPTER III

METHODOLOGY

Introduction

The purpose of this study was to measure the differences of 4-6 grade students in four of the Guam Catholic schools who participated in the Philippine Ethnic Heritage Curriculum and students in the same schools who did not participate as measured on a cultural knowledge test and the CSEI-Form A. This chapter includes a description of the experimental curriculum, method of collecting and recording data, instruments used for testing, and the research design and data analysis procedures.

Selection of the Sample

Population

The population of Guam is between 90 and 95 percent Roman Catholic; consequently, the Catholic schools are an integral part of the total educational system. Although statistics are not available as to the percentage of Catholics and non-Catholics in the Catholic

schools, it is assumed that they are representative of the entire population. All texts and workbooks for the public and private schools are supplied by the Government of Guam. The same is true for school bus services. The administration of the Catholic schools is directed by the superintendent from the diocese of Agana, but each school maintains considerable autonomy. Teachers are representative of all ethnic groups. Nearly 5,000 of Guam's 32,000 student population attend Catholic schools. Of this student population, about 60 percent is Chamorro or a mixture of Chamorro, 21 percent is Pilipino, 8 percent are United States military dependents, and a wide variety of mixed groups make up the remaining 11 percent (Calvo, Ada, Diego, 1979).

Sample

Guam has six elementary Catholic schools with a school population of 2,196. The total for the school year 1980-1981 was divided into 1,114 male and 1,082 female students. The ethnic groupings were: Chamorro 55 percent, Pilipino 26 percent, and other 23 percent (Agana, 1981). The superintendent gave permission to contact all the principals and sent notes endorsing the study to each one.

Two of the elementary schools were eliminated from the study. One principal was not contacted because the pilot testing of the Philippine Ethnic Heritage Curriculum units was done in that school in May 1980. Another principal was preparing her school for the accreditation team in March 1981, and preferred not to ask her teachers to assume any additional tasks.

The sample was drawn from the four remaining Catholic elementary schools, one of which was K-5 grades. Six classrooms from one of the schools were composed of two fourth grades, two fifth grades, and two sixth grades. One classroom on each grade level was randomly assigned to the control and experimental groups. The other six classrooms, two at each 4-6 grade level, were selected randomly from 13 classrooms in the remaining three schools. Total number of students in each classroom ranged from 19 to 34, of which 14.6 percent were Pilipino. Despite differences in class size, subjects for both groups were selected from intact classrooms, thereby showing different numbers of subjects in each grade level. Whatever error variance happened in the analyses, it happened to all groups. Table 1 gives the distribution of the sample by grade levels.

Table 1

Number of Students Involved in the Study

Grades	Experimental (2 Classes)		Total	Control (2 Classes)		Total
Grade 4	19	22	41	23	27	50
Grade 5	29	34	63	24	27	51
Grade 6	20	23	43	22	24	46
Total			147			147

Description of the Experimental Curriculum

The Philippine Ethnic Heritage Curriculum was developed at the University of Guam through funding from an Ethnic Heritage Grant. The purpose of the grant was to provide Guam with curriculum materials for the increasing numbers of Pilipino students in the elementary schools of Guam. Pilipinos on Guam who were concerned that Pilipino children be given the opportunity to learn about and identify with their native culture formed a Philippine Advisory Council. This committee contributed funds and along with a Fullbright Scholar from the University of the Philippines kept close supervision over the development of the curriculum. The committee chose eight

topics to be included in the curriculum:

1. Philippine Songs and Dances
2. Significant Pilipinos
3. Farms, Households, and Marketing
4. Philippine Arts and Crafts
5. Games of the Philippines
6. Philippine Celebrations and Holidays
7. Literature of the Philippines
8. Pilipinos Overseas

For this study only two of the eight units (namely 7: Literature of the Philippines and 8: Pilipinos Overseas) were utilized.

Some scholars feel that optimally, multiethnic education should be intertwined into all subjects. However, in introducing a new unit, if it is not specifically taught as a unit, there is danger of it never being implemented (Smith, 1973). Because ethnic awareness of certain groups has progressed beyond other groups, there is support for beginning with specific units (National Study of School Evaluation, 1973). Herman (1974) wrote:

> Minicourses, micro units and short term electives are excellent ways for students to discover the pluralistic nature of our society. Year long studies may lead to weariness and diminished interest among students. (p. 44)

The introduction to each of the two units used, "Literature of the Philippines" and "Filipinos Overseas," contain the rationale and summary of their contents and have been included in Appendixes A and B, respectively. Each unit contains 10 lessons of approximately 40 minutes length making the experimental variable a total of 20 lessons.

Method of Collecting and Recording Data

In January 1981, the six teachers of the four schools who had been randomly selected to use the experimental curriculum were presented with the materials. The teachers were requested to present two of the 40 minute lessons each week for 10 consecutive weeks. All worksheets and materials were distributed in class size allotments. The experimental teachers were visited every two weeks to check on the adequacy of supplies, problems encountered, and the schedule for presenting the lessons.

For the same number of weeks and the same twice-weekly time slots, the six teachers of the control classrooms presented their students with the regular Language Arts/Social Studies Curriculum.

In the eleventh week the TCK and CSEI were distributed to both the experimental and control teachers with written instructions for administering the tests.

It was felt that this method would cause less distraction to the students and, therefore, more valid results rather than have an outsider present the tests.

After the tests were collected from the teachers, all subjects who had not taken both tests or who had not completed ethnographic data were dropped from the sample. In some instances, students were absent on either of the two days the tests were administered. The final number of subjects for each grade who completed both tests are shown in Table 1. All tests were scored by the researcher.

Instruments Used for Testing

Instruments used to evaluate the curriculum were:

1. A test of 25 questions developed from the cultural knowledge content based on objectives of the two units used [Test of Cultural Knowledge (TCK)].

2. The Coppersmith Self-Esteem Inventory (CSEI).

Test of Cultural Knowledge (TCK)

In an attempt to provide face validity of the cultural knowledge test, pilot testing was conducted in one of the Guam Catholic elementary schools not included in the experimental project. Fifty questions measuring components of each of the two units were developed.

After an item analysis was used, 23 questions were eliminated from the 100 questions because a disproportionate number of students answered incorrectly. From the remaining 77 questions the researcher, in collaboration with the Pilipino Advisory Council, chose 25 questions to make a cultural knowledge test which could be administered in a reasonable length of time. The test is found in Appendix C.

Coopersmith Self-Esteem Inventory (CSEI)

After careful review of several instruments which measure self-esteem, the CSEI was considered the most appropriate instrument to measure self-esteem of students in grades four through six of varying ethnic backgrounds because it had been used with Black, Chicano, Indian, and Puerto Rican students as young as eight years of age. The CSEI reported a split half reliability of .90 and test-retest reliability of .88 over a five week period. Validity correlations ranged from .42 to .66 with other scales. It has correlation of .63 with the Soares Scale (Self-Esteem Institute, 1979).

Research Design and Data Analysis Procedures

The design of the research followed Isaac and Michael's (1971) Experimental Design 4: The Posttest-Only Control Group Design.

Mean scores of TCK and CSEI posttests for E and C groups were obtained. To compare the means, tests were performed to test each null hypothesis at $p < .05$ level of significance.

CHAPTER IV

RESULTS OF STATISTICAL ANALYSES AND DISCUSSION OF FINDINGS

Introduction

This chapter includes a report of the findings resulting from the statistical analyses of the data collected in this study as well as a discussion of inferences drawn from the findings. Limitations and delimitations are discussed. Tables were formulated for graphic presentation of results.

Results of Statistical Analyses

The findings reported here are the results of *t* tests applied to the data collected from posttests taken by students in twelve randomly selected intermediate classrooms of four of Guam's Catholic schools. Statistical data and tables are presented for the seven hypotheses comparing the students in the control and experimental groups on the basis of sex, grade level, and ethnic background on CSEI and TCK. Despite differences in class size, samples were selected from intact

classroom groups thereby showing different numbers of subjects in each grade level. Each null hypothesis is restated for organizational purposes and easier reading.

Hypothesis 1: There will be no significant difference between fourth through sixth grade students who participate in the Philippine Ethnic Heritage Curriculum (E) and students who do not participate (C) as measured by:

a. TCK

b. CSEI

a. The t test performed on TCK scores indicated a difference between the means of E and C groups at the .05 level of significance (18.097) favoring the E group. As a consequence, it is not possible to accept the null hypothesis (see Table 2). The TCK test included not only items covering specific facts of Pilipino culture but also such general items as ethnicity, assimilation, and migration.

b. The t test performed on CSEI scores indicated a difference between the means of the E and C groups at the .05 level of significance (3.080) favoring the E group. It was not possible to accept the null hypothesis (see Table 3).

Table 2

Comparison of Means Between Two Groups (E and C) Across Grade Levels on Posttests of TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental	147	82.138	16.162	292	18.234*
Control	147	47.814	16.131		
Total N =	294				

* $p < .05$ critical value = 1.960

Table 3

Comparison of Means of E and C Groups Across Grade Levels on the CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental	147	62.544	14.334	292	3.08*
Control	147	57.494	13.780		
Total N =	294				

* $p < .05$ critical value = 1.960

Hypothesis 2: There will be no significant difference between fourth through sixth grade boys who participate in the Philippine Ethnic Heritage Curriculum and boys who do not participate as measured by:

a. TCK

b. CSEI

a. The t test performed on TCK scores for boys in grades 4-6 indicated a difference between the means of E and C groups at the .05 level of significance (12.369) favoring boys in E group. Consequently, it was not possible to accept the null hypothesis (see Table 4).

Table 4

Comparison of Means Between E and C Groups of Boys Across Grades on TCK

Group	Number	Mean	Standard Deviation	DF	t
Experimental	86	80	16.711	161	12.369*
Control	77	47.152	17.166		
Total N =	163				

* p < .05 critical value = 1.960

b. The t test performed on CSEI scores of boys in grades 4-6 did not indicate a difference between the means at the .05 level of significance (1.072), thus it was possible to accept the null hypothesis (see Table 5).

Table 5

Comparisons of Means Between E and C Groups of Boys Across Grades on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental	86	60	14.092	161	1,072*
Control	77	57.766	12.299		
Total N =	163				

* $p < .05$ critical value = 1.960

Hypothesis 3: There will be no significant difference between fourth through sixth grade girls who participate in the Philippine Ethnic Heritage Curriculum and girls who do not participate as measured by:

a. TCK

b. CSEI

a. The t test performed on TCK scores for girls in grades 4-6 indicated a difference between the means at the .05 level of significance (14.088) favoring the E girls. The null hypothesis could not be accepted (see Table 6).

Table 6

Comparison of Means Between E and C Groups of Girls Across Grades on TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental	61	85.567	14.949	129	14.088*
Control	70	48.508	15.078		
Total N =	131				

* p < .05 critical value = 1.960

b. The t test performed on CSEI scores of girls in grades 4-6 indicated a difference between the means at the .05 level of significance (3.484) favoring the experimental girls, thus it was not possible to accept the null hypothesis (see Table 7).

Table 7

Comparison of Means Between E and C Groups of Girls Across Grades on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental	61	66.131	14.009	129	3.484*
Control	70	57.143	15.329		
Total N =	131				

* p <.05 critical value = 1.960

Hypothesis 4: On a cultural knowledge measure (TCK) there will be no significant difference between mean scores of experimental (E) and control (C) groups in each of the following grades:

a. fourth

b. fifth

c. sixth

a. The t test performed on TCK scores of grade four students indicated a difference between the means at the .05 level of significance (11.58) favoring the experiment group; thus it was not possible to accept the null hypothesis (see Table 8).

Table 8

Comparison of Means Between E and C Groups in Grade Four on TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Grade 4	41	81.561	18.284	89	11.58*
Control Grade 4	50	42.8	13.456		
Total N =	91				

* p < .05 critical value = 1.990

b. The t test performed on TCK scores of grade five students indicated a difference between the means at the .05 level of significance (11.280) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 9).

c. The t test performed on TCK scores of grade six students indicated a difference between the means at the .05 level of significance (11.280) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 10).

Table 9

Comparison of Means Between E and C Groups in Grade Five on TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Grade 5	63	80	16.925	112	9.372*
Control Grade 5	51	49.388	17.843		
Total N =	114				

* p < .05 critical value = 1.990

Table 10

Comparison of Means Between E and C Groups in Grade Six on TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Grade 6	43	86.238	11.756	87	11.280*
Control Grade 6	46	53.2	15.479		
Total N =	89				

* p < .05 critical value = 1.990

Hypothesis 5: On the CSEI measure there will be no significant difference between the mean scores of experimental (E) and control (C) groups in each of the following grades:

a. fourth

b. fifth

c. sixth

a. As shown in Table 11, the t test performed on CSEI scores of fourth grade students in the experimental and control groups showed no significant difference between the means (1.120). As a consequence, it was possible to accept the null hypothesis.

Table 11

Comparison of Means Between E and C Groups in Grade Four on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Grade four	41	60.439	12.325	89	1.120*
Control Grade four	50	57.640	11.5047		
Total N =	91				

* p < .05 critical value = 1.990

b. The t test performed on CSEI scores of fifth grade students in the experimental and control groups indicated a difference between the means at the .05 level of significance (2.205) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 12).

Table 12

Comparison of Means Between E and C Groups in Grade Five on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Grade five	63	64.987	14.119	112	2.205*
Control Grade five	51	58.980	14.861		
Total N =	114				

* p < .05 critical value = 1.990

c. The t test performed on CSEI scores of sixth grade students in the experimental and control groups did not indicate a difference between the means at the .05 level of significance (1.636); thus it was possible to accept the null hypothesis (see Table 13).

Table 13

Comparison of Means Between E and C Groups in Grade Six on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Grade six	43	60.977	16.109	87	1.636*
Control Grade six	46	55.609	14.845		
Total N =	89				

* p < .05 critical value = 1.990

Hypothesis 6: On a cultural knowledge measure (TCK) there will be no signficant difference between the mean scores of fourth through sixth grade experimental (E) and control (C) groups belonging to each of the following ethnic groups:

a. Chamorro

b. Pilipino

c. Other

a. The t tests performed on TCK scores of Chamorro students in the experimental and control groups indicated a difference between the means at the .05 level of significance (12.22) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 14).

Table 14

Comparison of Means Between E and C Groups of Chamorros on TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Chamorro	72	79.11	18.315	139	12.22*
Control Chamorro	69	44.276	15.335		
Total N =	141				

* p <.05 critical value = 1.960

b. The t test performed on TCK scores of Pilipino students in the experimental and control groups indicated a difference between the means at the .05 level of significance (10.700) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 15).

Table 15

Comparison of Means Between E and C Groups of Pilipinos on TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Pilipinos	19	91.685	4.44	41	10.700*
Control Pilipinos	24	51.304	15.939		
Total N =	43				

* p < .05 critical value = 2.021

c. The t test performed on TCK scores of Others in the experimental and control groups indicated a difference between the means at the .05 level of significance (11.218) favoring the experimental groups;

thus it was not possible to accept the null hypothesis (see Table 16).

Table 16

Comparison of Means Between E and C Groups of Others on the TCK

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Others	56	83.07	14.162	108	11.218*
Control Others	54	50.204	16.514		
Total N =	110				

* $p < .05$ critical value = 1.990

Hypothesis 7: On the CSEI measure there will be no significant difference between the mean scores of fourth through sixth grade experimental (E) and control (C) groups belonging to each of the following ethnic groups:

a. Chamorro
b. Pilipino
c. Other

a. The t test performed on CSEI scores of Chamorro students in the experimental and control groups indicated a difference between the means at the .05 level of significance (2.498) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 17).

Table 17

Comparison of Means Between E and C Groups of Chamorros on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Chamorro	72	62.667	14.202	139	2.498*
Control Chamorro	69	57.043	12.427		
Total N =	141				

* p <.05 critical value = 1.960

b. The t test performed on CSEI scores of Pilipino students in the experimental and control groups indicated a difference between the means at the .05 level of significance (2.206) favoring the experimental group; thus it was not possible to accept the null hypothesis (see Table 18).

Table 18

Comparison of Means Between E and C Groups of Pilipinos on CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Pilipino	19	61.158	13.238	41	2.206*
Control Pilipino	24	51.667	14.586		
Total N =	43				

* p < .05 critical value = 2.021

c. The t test performed on CSEI scores of Others in the experimental and control groups did not show a difference between the means at the .05 level of significance (.804); thus the null hypothesis was accepted (see Table 19).

Table 19

Comparison of Means Between E and C Groups of Others on the CSEI

Groups	Number	Mean	Standard Deviation	DF	t
Experimental Others	56	62.857	15.063	108	.804*
Control Others	54	60.593	14.394		
Total N = 110					

* p < .05 critical value = 1.990

Discussion

Any interpretation or generalization from this study must be done with great caution. As there are no other studies on Knowledge of Philippine culture self-esteem of children on Guam, it would be inadvisable to

generalize beyond the population of this study. There is the added question of whether there would be a difference between children in parochial and public schools. However, the major question raised in this study can be answered in the affirmative. In Guam's Catholic schools, the levels of Pilipino cultural knowledge and self-esteem of students in grades four through six who participated in an Ethnic Heritage Curriculum were increased. The *t* tests performed on the measure of cultural knowledge were significant for the three independent variables: (1) sex; (2) grade; and (3) ethnic groups. The tests performed on the measure of self-esteem were significant for the total group, the girls, grade five, and the Chamorro and Pilipino ethnic groups.

Although it was predicted that there would be a significant difference between the experimental and control groups on a program specifically designed to increase the knowledge of Philippine culture, it was rewarding to the curriculum designers to see such a consistent increase in knowledge on all the variables. It would imply that the curriculum was of high interest, was appropriate for the intermediate grade levels, and could be beneficial without extensive preparation or training on the part of teachers. Pilipino teachers, expecially, mentioned that they had enjoyed teaching the material.

Because the degrees of freedom vary on the t tests, it is not possible to compare the grade levels one to the other on the TCK. However, for each grade level t tests were significant at the .001 level.

On cultural knowledge the Pilipino experimental ethnic group showed the greatest difference from the control group. This finding supports a major reason for the curriculum. Frequently, children living in a culture other than that of their fathers lose sight of their cultural roots.

Not surprisingly, differences between the experimental and control groups on the CSEI were not as dramatic as on the TCK. The literature has highlighted the difficulty in affecting a significant change in self-esteem (Shavelson, Hubner & Stanton, 1976). One reason may be, as reported by Snyder (1977), that students in multiethnic situations tend to have lower self-esteem than students in a homogeneous group.

Whether this accounts for the lack of difference between the groups of boys on the CSEI is speculative at best. Several factors other than multiethnic classrooms can be considered. Jelinek (1977), for one, reported that boys have more racial bias than girls; consequently boys may be more resistant to change of attitude.

The significant results of the CSEI scores favoring the experimental group of girls bears out Jelinek's contention. However, when the ethnic composition of the female subjects is examined, another reason for the group differences arises. The combined groups were composed of 48 percent Chamorro whose women have traditionally played an important role in their culture. It would be expected that the self-esteem of both groups of girls would be high, but the experimental group of girls was at the .001 level of significance when compared with the control group of girls. This seems to indicate that the girls who participated in the treatment were highly motivated by the curriculum.

An examination of the t tests on the CSEI for the experimental and control groups by grade levels is also of interest. Only the experimental fifth grade subjects scored significantly higher than their counterparts in the control group. Once again the resistance to change in self-esteem is at issue, but in this instance there is inconsistency in the results. If, as Melancon (1976) suggested, younger students are more amenable to change in self-concept, why were the fifth grade experimental subjects the only ones to respond? One answer to the question may lie in Schwartz' (1979) work. She found that 10-year-olds, who typically are fifth graders,

are the most friendly toward foreign people.

Although the experimental Chamorro and Pilipino subjects demonstrated a change in level of self-esteem, the reason for no significant difference between the groups of Others is clouded when the ethnic composition of the Others is examined. Calvo, Ada, and Diego (1979) reported 60 percent Chamorro or mixture of Chamorro in the total school population; Muna (1981) reported 55 percent Chamorro in the Catholic schools, but gave no recognition to those who were mixed Chamorro. In this study the students placed themselves in an ethnic group and many labeled themselves as Chamorro-stateside or Chamorro-Pilipino. It is difficult to classify by ethnicity when the subjects themselves recognize a dual heritage. For this reason 37.4 percent were placed in the Other group.

In general, the findings reported in this study tend to uphold the belief that ethnic studies are an effective tool for teaching children about various groups in a multiethnic setting as well as improving the self-esteem of students.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter summarizes the study, states conclusions drawn from the findings, and makes recommendations for further studies.

Summary

The Problem

The problem was to determine if Philippine Ethnic Heritage Curriculum would increase the level of cultural knowledge and self-esteem of students in grades four through six of Guam Catholic schools. Randomly selected control and experimental groups were compared on post-tests for the independent variables of sex, grade level, and ethnic group. Seven null hypotheses were formulated to test for significant differences at the $p < .05$ level.

Procedures

The sample was drawn from twelve classrooms of Catholic schools on Guam. Six classrooms were randomly assigned to the experimental group and six classrooms to the control group. In experimental classrooms two

40-minute lessons per week for 10 weeks were conducted on the Philippine Ethnic Heritage Curriculum while the control group continued its regular Language Arts/Social Studies lessons. At the end of the 10-week treatment period both groups were given a Test of Cultural Knowledge (TCK) and the Coopersmith Self-Esteem Inventory (CSEI).

To determine if differences between the means of the experimental and control groups were significant, t tests were performed on the measures.

Findings

Significant differences favoring the experimental group were found between the two groups on the TCK across grade levels; for boys and girls; grades four, five, and six; and Chamorro, Pilipino, and Others.

Significant differences favoring the experimental group were found between the two groups on the CSEI across grade levels; girls; fifth grade students; and Chamorro and Pilipino 4-6 grade students.

Conclusions

The conclusions drawn from the findings reported in this study are limited because the study was conducted in four Catholic schools of Guam. The conclusions drawn from this study were:

1. The lessons from the Philippine Ethnic Heritage Curriculum are effective in teaching cultural knowledge as measured on the Test of Cultural Knowledge across grade levels; for boys and girls; for students of grades four, five, and six; and Chamorro, Pilipino, and Other ethnic groups.

2. Students' level of self-esteem can be increased in a Philippine Ethnic Heritage Curriculum across 4-6 grade levels; among girls; for fifth grade students; and Chamorro and Pilipino ethnic groups.

Recommendations

Recommendations are made for further studies that will help to support the limited findings of the study and explore further questions that have been raised by the findings. These recommendations are:

1. Replication of this study should be made in randomly selected classrooms of the public elementary schools of Guam.
2. Other studies of self-esteem of Guam's school children should be made to test the validity of the scores reported in this study.
3. Special studies should be made to determine if Philippine Ethnic Heritage Curriculum contains activities better suited to girls than boys.

4. Other studies of fifth grade students are needed to determine if this age group is particularly susceptible to alterations in self-esteem.

REFERENCES

Abella, D. Guamanians and Filipinos: Are they the same people? An introduction to the study of the Philippines-Marianas relations. Guam Recorder, April-June 1980, 3(2), 9-12.

Allport, G. W. The resolution of intergroup tensions. Paper presented at the annual meeting of National Conference of Christians and Jews, Washington, D.C., January 1952.

Bagley, C., & Verma, G. K. Development, norms, and factoral validity of scales for measuring racial attitudes in adolescents in multiethnic settings. Educational Studies, October 1978, 4(3), 189-200.

Baker, G. Policy issues in multicultural education in the United States. Journal of Negro Education, Summer 1979, 48(3), 253-266.

Balch, P., & Paulsen, K. Strategies for the modification and prevention of racial prejudice in children. A review paper presented at annual meeting of the Western Psychological Association, San Diego, California, April 5-8, 1979. (ERIC Document Reproduction Service No. ED 178 805)

Banks, J. A. Imperatives in ethnic minority teaching. Phi Delta Kappan, January 1972, 53(5), 266-269.

Banks, J. A. Cultural pluralism and contemporary schools. Integrated Education, January/February 1976, 14(1), 32-36. (a)

Banks, J. A. The emerging stages of ethnicity, Educational Leadership, December 1976, 34(3), 190-194. (b)

Banks, J. A. Multicultural values. The Journal of Negro Education, Summer 1979, 48(3), 236. (a)

Banks, J. A. Shaping the future of multicultural education. The Journal of Negro Education, Summer 1979, 48(3), 237-241. (b)

Banks, J. A. Teaching strategies for ethnic studies. Boston: Allyn and Bacon Inc., 1979. (c)

Beaty, J. J. Guam, today and yesterday. Tokyo: Charles E. Tuttle Company, Inc., 1968.

Benderly, B., & Benderly, L. Thinking/The multicultural mind. Psychology Today, March 1981, 15(3), 9-15.

Brembeck, C. S., & Hill, W. H. Cultural challenges to education. Lexington, Massachusetts: Lexington Books, D.C. Heath and Company, 1973.

Bulatao, J. S. J. Conflict of values in home and schools. The Education Quarterly, April 1976, 13(4), 16-22.

Caldwell, M. F. Philippine ethnic heritage curriculum (Proposal to U.S. Department of Health, Education & Welfare (13.549). Agana, Guam: University of Guam, 1979.

Calvo, P., Ada, J., & Diego, J. Guam '79 facing the new pacific era: Annual economic review. Guam: Economic Research Center, Department of Commerce, Government of Guam, 1979.

Castnada, A., Herold, P., & Ramirez, M. A new philosophy of education. New approaches to bilingual, bicultural education. Austin: The Dissemination and Assessment Center for Bilingual Education, 1979.

Codianni, A. V., & Tipple, B. E. Conceptual changes in ethnic studies. Viewpoints Teach and Learn, Winter 1980, 56, 26-37.

Cole, M., Gay, J., Glick, J. A., & Sharp, D. W. The cultural context of learning and thinking. New York: Basic Books, Inc., 1971.

Cook, L. A. Intergroup relations in teacher education. Washington, D.C.: American Council on Education, 1951.

Cordasco, F. Immigrant children in American schools. Fairfield: Austin M. Kelly Publishers, 1976.

Cross, D. E., Baker, G. C., & Stiles, L. J. Teaching in a multicultural society. New York: Free Press, 1977.

Curriculum guidelines for multicultural education. Washington, D.C.: National Council for the Social Studies, 1976.

Dasen, P. R. Piagetian psychology: Cross cultural contributions. New York: Gardner Press Inc., 1977.

Dembo, M. Teaching for learning. Santa Monica, California: Good Year Publishing Company, 1977.

Evaluation guidelines for multicultural/multiracial education. Arlington, Virginia: National Study of School Evaluation, 1973.

Faubion, N. The self and others. In E. Jones & F. Dean, (Eds.). The Americas and self identification. Texas: Texas A and M University Press, 1970.

Forbes, J. D. The education of the culturally different: A multicultural approach. Washington, D.C.: U.S. Government Printing Office, 1969.

Friere, P. Pedagogy of the oppressed. New York: The Seabury Press, 1970.

Gay, G. On behalf of children: A curriculum design for multicultural education in the elementary school. Journal of Negro Education, Summer 1979, 48, 324-340.

Glazer, N., & Moynihan, D. P. Beyond the melting pot. Cambridge, Massachusetts: The M.I.T. Press, 1963.

Glazer, N., & Moynihan, D. P. Ethnicity, theory and experience. Cambridge, Massachusetts: Harvard University Press, 1975.

Gleason, P. Confusion compounded: The melting pot in the 60's and 70's. Ethnicity, March 1979, 6, 10-20.

Gollnick, D. M., & Chinn, P. C. Multiculturalism in contemporary education. Viewpoints Teach and Learn, Winter 1980, 56, 1-87.

Goodman, M. E. The culture of childhood. Columbia University: Teachers College Press, 1970.

Grambs, J. D. Intergroup education. Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1968.

Grant, C. A. Multicultural education: Commitments, issues, and applications. Washington, D.C.: Association for Supervision and Curriculum Development, 1977.

Greenbaum, W. America in search of a new ideal: An essay on the rise of pluralism. Harvard Educational Review, August 1974, 44(3), 411-440.

Grover, C. L. Communications across cultures. Washington, D.C.: National Education Publication, 1976.

Hall, E. T. Beyond culture. Garden City, New York: Doubleday, 1977.

Hansen, I. S., & Lindsay, J. T. Cross cultural awareness of sixth grade American children attending United States Dependent Schools, European Area. Unpublished doctoral dissertation, University of Southern California, 1974.

Hartz, H. Self-concept and acceptance of others of would-be teachers before and after multicultural community living experience. Bloomington, Indiana: Indiana University Press, 1979. (ERIC Document Reproduction Service No. ED 179 631)

Havighurst, R. J., & Levine, D. U. Society and education Boston: Allyn and Bacon, Inc., 1979.

Herman, J. The schools and group identity. New York: Institute on Pluralism and Group Identity, 1974.

Hunter, W. A. (Ed.). Multicultural education through competency-based teacher education. Washington, D.C.: American Association of Colleges for Teacher Education, 1974.

Isaac, S., & Michael, W. B. Handbook in research and evaluation. San Diego, California: Edits, 1971.

Isajiw, W. W. Definition of ethnicity. Ethnicity, July 1974, 1(2), 111-124.

Itzkoff, S. W. The sources of cultural pluralism. Educational Theory, Spring 1976, 26(2), 231-233.

Jeffcoate, R. Curriculum planning for multicultural education. Educational Research, June 1976, 18(3), 192-201.

Jelinek, M. M. Multiracial education. Educational Research, February 1977, 19(2), 129-141.

Jelinek, M. M., & Brittan, E. M. Multiracial education. Educational Research, November 1975, 18, 44-53.

Jones, E., & Dean, F. The Americas and self identification. Texas: Texas A and M University Press, 1970.

Krug, M. M. The melting of the ethnics. Bloomington, Indiana: Phi Delta Kappan Press, 1976.

Lessing, E. E., & Clark, C. C. An attempt to reduce ethnic prejudice and assess its correlates in a junior high school sample. Educational Research Quarterly, Summer 1976, 1(2), 3-16.

Mariano, H. The Filipino immigrants in the United States. A thesis. University of Oregon, 1933. (Reprinted in 1972 by Rand E. Research Associates, San Francisco, California).

Melancon, D. The evaluation of the impact of multi-ethnic curriculum materials upon elementary students (Doctoral dissertation, University of Illinois, 1976). Dissertation Abstracts International, 1976, 37, 2641 A. (University Microfilms No. 76241-36)

Muna, E. Superintendent's report to Diocese board of education (Unpublished Report). Agana, Guam, May 1981.

Munoz, A. The Filipinos in America. Los Angeles: Mountain View Publishers, 1971.

National Education Association. Ethnic heritage studies program: Assessment of the first year. Washington, D.C.: Author, 1977.

National Study of School Evaluation. Evaluation guidelines for multicultural/multiracial education. Arlington, Virginia: Author, 1973.

Novak, M. Rise of the unmeltable ethnics. New York: Macmillan Publishing Co., Inc., 1972.

Pascual, I. V. Education for the Filipino. Focus, May 28, 1977, 5(26), 5-12.

Pilipino Development Association, Inc. The pilipino immigrant: A discussion. San Jose, California: Author, 1977.

Purkey, W. W. Self concept and school achievement. Englewood Cliffs, New Jersey: Prentice-Hall, 1970.

Quijano, W. Hypnotic susceptibility, imagery, attitudes, and locus of control in Filipinos and Americans: A cross cultural comparison. Unpublished masters thesis, University of Hawaii, September 1972.

Rivilin, H. N. Multiculturalism. Journal of Teacher Education, Summer 1975, 26(2), 125-126.

Rockman, I. Understanding the Pilipino American 1900-1976: A selective bibliography. San Luis Obispo, California: California Polytechnic State University, 1976. (ERIC Document Reproduction Service No. ED 178 920)

Rockman, I. The educational needs of Pilipino-American children. Education Libraries, 59, 1979, 226-228.

Rosenberg, M. Education for pluralism. Educational Leadership, May 1979, 36(8), 595-596.

Rosenthal, R., & Jacobson L. Pygmalion in the classroom. New York: Holt, Rinehart and Winston, 1968.

Rowe, F. A. A study of the effects of a race relation education program on attitudes of racial prejudice. Unpublished doctoral dissertation, University of Southern California, 1976.

Saks, J. Brain research offers lessons in learning. The Executive Educator, October 1979, 14-20.

Santos, A. E. Mental adjustment of Filipino couples in Los Angeles. Unpublished Master's thesis, University of Southern California, 1962.

Schrier, M. A., & Kraut, R. E. Increasing educational achievement via self-concept change. Review of Educational Research, Winter 1979, 49(1), 131-150.

Schwartz, L. L. Minority (ethnic) studies in the elementary grades. Ogontz, Pennsylvania: Pennsylvania Pennsylvania State University, 1979. (ERIC Document Reproduction Service No. ED 180-192)

Self-Esteem Institute. Self-esteem inventory. Coopersmith 1975. Lafayette, California: Author, 1979.

Shavelson, R. J., Hubner, J. J., & Stanton, G. C. Self-concept: Validation of construct interpretations. Review of Educational Research, Summer 1976, 46(3), 407-441.

Singh, J. M., & Yancey, A. V. Racial attitudes in white first grade children. The Journal of Educational Research, April 1974, 67(8), 370-372.

Sizer, T. R. Education assimilation: A fresh plea for pluralism. Phi Delta Kappan, September 1976, 58(1), 31-36.

Smith, D. H. Training teachers for ethnic minority youths. Phi Delta Kappan, January 1972, 53(5), 285-287.

Smith, V. A. A factor analytic approach to studying changes in student attitudes toward other nations. Paper presented at Annual Meeting of the American Educational Research Association, San Francisco, California, April 1979. (ERIC Document Reproduction Service No. ED 170-214)

Smith, W. L. Closing the lid on the melting pot. Phi Delta Kappan, January 1972, 53(5), 265-284.

Smith, W. L. Multicultural education: Commitments, issues and applications. In M. D. Stent, W. C. Hazard & H. N. Rivilin (Eds.). Cultural pluralism in education: A mandate for change. New York: Meredith Corporation, 1973.

Snyder, S. D. Self-concept of elementary school children in selected alternative, traditional, and fundamental schools of Southern California. Unpublished Master's thesis, University of Southern California, 1977.

Stent, M. D., Hazard, W. R., & Rivilin, H. N. (Eds.). Cultural pluralism in education: A mandate for change. New York: Meredith Corporation, 1973.

Szapocznik, J., Kurtines, W. M., & Fernandez, T. Bicultural involvement and adjustment in Hispanic-American youth. International Journal of Intercultural Relations, 1980, 4, 353-365.

Taba, H., Robinson, J. T., Brady, E., & Vickerey, W. E. Diagnosing human relations needs. Washington, D.C.: American Council on Education, 1951.

Triandis, H. C. Reflections on trends in cross cultural research. Journal of Cross Cultural Psychology, March 1980, 11(1), 4-87.

Tyson, C. D. The relationship between the university and the community in the development of cultural pluralism. In M. D. Stent, W. R. Hazard, & H. N. Rivilin (Eds.). Cultural pluralism in education: A mandate for change. New York: Meredith Corporation, 1973.

Verma, G. K., & Bagley, C. Changing racial attitudes in adolescents. International Journal of Psychology, 1973, 8(1), 55-58.

Walsh, J. E. Humanistic culture learning: An introduction. Honolulu: East-West Culture Learning Institute, University Press of Hawaii, 1979.

Washburn, D. E. Multicultural education programs, ethnic studies curriculum, and ethnic studies materials in the United States public schools. Bloomsburg, Pennsylvania, 1974. (ERIC Document Reproduction Service No. ED 180 944)

Werner, E. E., Bierman, J. M., & French, F. The children of Kawai. Honolulu: University of Hawaii Press, 1971.

Youngblood, R. L. Self-esteem and academic achievement of Filipino high school students. Educational Research Quarterly, Summer 1976, 1(2), 27-36.

APPENDIX A

PHILIPPINE ETHNIC HERITAGE CURRICULUM

RATIONALE OF UNIT, LITERATURE OF THE PHILIPPINES

C O P Y

Literature of the Philippines

RATIONALE AND OBJECTIVES OF THE PROGRAM

This is a teacher's manual for an instructional kit prepared for the elementary student. It includes literature of the Philippines, specifically Filipino myths, legends and stories.

Our rationale and goal in developing the curriculum for this instructional kit is to present ethnic stories to the student in an effort to stimulate an interest and understanding of the culture of the Philippines.

The objectives of this kit are the following:

1. To develop an appreciation and awareness of Filipino Literature through the use of taped narrations.
2. To develop mastery of the following listening comprehension skills.

   a. To develop an auditory memory
   b. To develop the ability to follow directions.
   c. To develop the ability to sequence events through listening.
   d. To develop the ability to recall details.
   e. To develop the ability to determine the main idea.
   f. To develop the ability to make inferences and draw conclusions.
   g. To develop the ability to listen critically.

3. To encourage creative expression and independent thinking in the young child.
4. To develop the ability to transfer comprehension of an oral story to creative arts and dramatics.

COMPONENTS OF THE PROGRAM

8 tape cassettes
1 teacher's manual with activity sheets
1 puppet
10 study prints

THE STRUCTURE OF THE LESSON

Introduction of the lesson and story
Word Presentation
Story
Comprehension Activity
Related Activities
Library References

APPENDIX B

PHILIPPINE ETHNIC HERITAGE CURRICULUM

PATIONAL OF UNIT,

PILIPINOS OVERSEAS

PILIPINOS OVERSEAS

Rationale

An estimate of the number of Pilipinos living overseas is 762,000. The country with the highest number of Pilipino immigrants is the United States with about 702,000. Canada follows with about 40,000. Materials in this unit present some of the how, when, and why of this emigration as well as giving consideration to the significance of the Pilipinos in the culture in which they have settled. Consideration is also given to some of the Pilipino emigrants' struggles in assimilation.

Main concepts to be covered are Emigration/ Immigration and Assimilation.

Behavioral objectives accompany each lesson. Each lesson will take approximately 40 minutes of class time. Ten 40-minute lessons are contained in this kit. Additional material is included for substitution, for enrichment, and further study. Anyone using this kit outside of Guam may desire to do study in their own community regarding Pilipino contributions.

The four broad purposes of this unit are:

A. Students are expected to develop an appreciation of the conditions which led Pilipinos to leave their homeland and travel to Guam, Hawaii,

mainland United States, and other areas. This awareness and appreciation can be generalized to conditions which led to the emigration of the students' own ancestors from their homeland.

B. Students will develop an awareness of processes and means of assimilation. They will note and value the similarities and dissimilarities found in various cultures, as well as the give and take of different cultures in the actuality of living together.

C. Pilipino students will have an improved feeling of self worth due to their sharing of knowledge and their participation in demonstrations in the classroom. They will become more aware of their kinship with other Pilipino students.

D. Students are expected to increase their knowledge of geographical and historical facts, and improve such skills as map study, library research, listening, reading comprehension, discussion, and note-taking.

Included in the kit is a sample student workbook. Also included are pages which can be duplicated and used as handouts or worksheets. Individual students should be encouraged to use these sheets plus the additional activity sheets they can develop in collecting information to make their own notebooks.

TEST OF CULTURAL KNOWLEDGE

I. Multiple Choice: (Circle the one best answer)

1. Spanish ships used for trade in the Pacific Ocean from 1550-1800 were called:

   clippers galleons tugs

2. The person in a legend who learned to share his fortune and be happy was:

   Tadang Takio the turtle Tao

3. Who freed the handsome man and the beautiful woman from bamboo stalks?

   King of Birds Alligator Monkey

4. Who saved Juan from being the alligator's meal?

   Ahmad Monkey beautiful white lady

5. A person leaving a country is called:

   emigrant immigrant bigot

II. Matching: (Choose the letter of the correct matching definition and put it in the brackets after the number.)

1. ( ) Visayan
2. ( ) Immigrant

a. a person living on the Marianas Islands

b. two different groups of people learning from each other and becoming

		alike in some ways
3. ( ) Bigot	c.	central group of islands in the Republic of the Philippines
4. ( ) Assimilation	d.	a person coming into a new country
5. ( ) Tradition	e.	human being
6. ( ) Mortal	f.	identity of a group because of similar customs and values
7. ( ) Migration	g.	a person who dislikes others simply because of their appearance or due to ignorance about them
8. ( ) Ethnicity	h.	moving from one place to another
9. ( ) Famine	i.	some activity observed by people whose parents and grandparents may have done the same thing
10. ( ) Chamorro	j.	shortage of food

Name _____

III. True-False (place an F for false and a T for true on the blank before each statement.)

1. ___The Republic of the Philippines has only eight to ten islands.
2. ___There are more than ten dialects spoken in the Republic of the Philippines.
3. ___From the legends we can tell that rice is an important food in the Republic of the Philippines.
4. ___Lazones are a sweet fruit.
5. ___Magellan was probably the first white man to come to Guam and the Philippines.
6. ___Guam and the Republic of the Philippines are north of the equator.
7. ___A bigot tries to understand and care about different people.
8. ___Many Pilipinos feel pushed out of their country because there are not enough jobs for their skills.
9. ___The Chamorro and Pilipino people are probably descendants of the Malay people.
10. ___Ramon Magsaysay was a famous president of the Republic of the Philippines.

Please circle the correct response:

boy	grade 4
girl	grade 5
	grade 6

Please state what you consider to be your ethnic background.